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A Jnyaani And His Mode of Teaching.

One morning when Shri Maharaj was talking to us, a gentleman came up the stairs and paid his respects to Shri Maharaj. He was welcomed with affection by Shri Maharaj and asked to sit close by him. It was obvious that he was an old acquaintance because Shri Maharaj said that he had come after quite a long time and asked after his health.

Shri Maharaj then brought up the subject of his illness, which the doctors had considered it to be a serious one and had (later) advised him not to drastically reduce the extent of his talking and thus to reduce the strain on his throat. He said that for most people it would be a traumatic experience to be told the very diagnosis of the disease, whereas to him it meant the pronouncement of a special gift. He then turned to the new visitor and asked him: Do you not agree, my friend? One does not know for certain whether the visitor understood the (or) point of the question, but he said "Where is the question of an individuality personality for Shri Maharaj?" and he said and he added: "It is said that the one who knows does not speak and the one who speaks does not know." Shri Maharaj laughed and said to the others: "See how well my friend has understood the teaching. He really has now no need to listen to me any longer;" and Shri Maharaj bid him a good-bye, — and sat still with his eyes closed, a gentle smile on his lips.

Several minutes slipped by. Perhaps the visitor had hoped that Shri Maharaj would speak to him further, but it was clear to all that Shri Maharaj expected his particular visitor to leave, and that he would not speak until the visitor had done so. The astonishing aspect of Shri Maharaj's small loft room is that it is so (easy) to meditate there — even in the midst of all the noise and traffic outside — than in much more acceptable surroundings. And during this unexpected interval, many

of the visitors had found themselves spontaneously closing their eyes and meditating quietly. After a while, the concerned visitor realised the situation and left without further ado.

Shri Maharaj then resumed talking as if nothing had happened: It is very true, he said, that the dnyaani looks at the world from a very different centre so that there is really no seer nor anything seen — no subject and no object - but merely seeing, as such, as a functioning that produces movements in consciousness. To that extent the individual personality does not remain. But when you people come before him and want him to talk, for the purpose of communicating with them, words have to be used and a set of circumstances has to be assumed - BUT only for the purpose of intelligent communication, and this must always be borne in mind.

Shri Maharaj further continued to explain the innate difficulty of trying to explain something which must only be experienced in order to understand it. How can you "describe" sweetness? How can you describe 'hot' water and 'tepid' water? Therefore in his anxiety to convey the wonder of the supreme bliss of Brahman, the dnyaanee must resort to certain similies and examples. and then if the listener, instead of trying to grasp the particular point of a particular example, gets involved and embroiled into the various aspects of the example itself, the dnyaani can only say: Yes, you are right and I am wrong; I admit any failure and your success, and I am prepared to sign any confession that you prepare to this effect!

This is the reason, says Shri Maharaj, why many a dnyaani prefers to sit quietly as in some corner, watching the world as a passing show and takes special care to avoid being known as a Dnyaani. If he is persistently pursued by a few who are genuinely and sincerely interested in spiritual knowledge, he is really very happy to talk to them but,

quite often, he would speak almost in riddles – or what would seem to the listener as riddles – because the subject is something without an object and would need a certain amount of quiet independent pondering. Shri Malaraj, whilst appreciating the keenness of a listener who keeps pursuing a point in depth, often suggests to him that he should first of all accept what he says as Truth – as indeed he himself did when his own Guru told him that he himself is Brahman – and then to sit quietly, as often as is necessary, and to think deeply on what he has been told: first comes listening (Shravana) and must be diligently followed by deep thinking (Manana) and thereafter by contemplative meditation (Nididhyaasana). The mystery of why this world and this life in Maya has been called a phantasy, is beyond the power of the mind because mind itself is only the content of consciousness and it is only consciousness – the Knowledge-I-Am – which can unfold the mystery through deep and constant meditation.